

A PRACTICAL GUIDE TO PĀḲI GRAMMAR

ĀNANDAJOTI BHIKKHU



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by

Ānandajoti Bhikkhu

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subject, adnominal, list, destination

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Preface

The guide that is presented here is based on tables and notes I typed up when I was first learning Pāli, which have rather surprisingly lasted in my work until today.

The emphasis here is on being practical, so rather than overwhelming the student with forms he will rarely come across, it is more important that he master the most common forms and meanings, and use reference works to find and understand things that are outside the scope of this work.

The tables and notes present the subject from various points of view, looking at how the forms are made, what is their meaning, and then giving examples so it can be seen how they are used in the texts themselves.

For more comprehensive reference tables please see Ven Ñāṇatusita's tables at the following address: <http://www.accesstoinight.org/lib/authors/nyanatusita/>

And for nouns, together with illustrations, see: <http://www.ancient-buddhist-texts.net/Textual-Studies/Navapadamanjari/index.htm>

I would be grateful to anyone using this work if they could give feedback so that it can be made more useful for the student in the future.

Ānandajoti Bhikkhu
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Verbs

In Pāḷi there are 7 conjugations which have different signs, viz:

1 = a 2 = ṁ-a 3 = ya 4 = ṇo 5 = ṇā 6 = o 7 = aya, e

and there are 8 modes:

Present Indicative, Imperative, Aorist, Future, Optative, Conditional, Imperfect, Perfect

and two voices:

Active (parassapada) Middle (attanopada)

the 2nd however is used as active, and only the form is different.

Summary of Verb Meanings

Present Indicative	karoti	he does, he is doing, he was doing
Passive	karīyati	it is done
Causative	kāreti	he had it done, he causes to do
Imperative	karotu	do, please do, must do
Aorist (active)	akāsi	he did
Aorist (passive)	*kariyi, *karīyi	it was done
Future (active)	karissati	he will do
Future (passive)	kariyassati	it will be done

Optative	kareyya	he may/could/should/might do
Conditional	*akarissa	if it were done
Absolutive	katvā, karitvā	having done, after doing, done
Infinitive	kātuṁ	to do

Past Participle	kata	done
Past Participle Active	*kartāvin	having done, who has done
Present Participle	karonta, kariyamāna	doing
Future Passive Participle	kātabba, karaṇīya, kicca	what should/must/could be done

Conjugations

Present Indicative (vattamānā)

he does, he is doing, he was doing (near past, near future)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karoti gacchati muñcati	karonti gacchanti muñcanti	karosi gacchasi muñcasi	karotha gacchatha muñcatha	karomi gacchāmi muñcāmi	karoma gacchāma muñcāma
Middle:	kurute gacchate	kurunte gacchante	kuruse gacchase	kuruvhe gacchavhe	kubbe gacche	kurumhe gacchamhe

transitive verbs (*sakammaka*) require an object

e.g. **sūdo bhattam pacati**

the chef cooks *rice*

intransitive verbs (*akammaka*) are complete without object

e.g. **puriso gacchati**

the person goes (no object required)

the active voice is used when the effect is on another

the passive voice is used when the effect is on oneself

Passive (kammakāraka)

to be done

(formed by adding -ya, -yya, -iya, -īya, -iyya to root or stem)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√kar	karīyati	karīyanti	karīyasi	karīyatha	karīyāmi	karīyāma
√muc	muccati	muccanti	muccasi	muccatha	muccāmi	muccāma

the 3rd conjugation and the passive often look alike as they both take the suffix *ya*

the passive has the agent in the instrumental case

Causative Forms (kāritakāraka)

make do, have done, cause to be done

(formed by strengthening root vowel and/or adding causal suffix, -pe, -ape, -paya, -apaya)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	kāreti deseti muñcāpeti	kārenti desenti muñcāpenti	kāresi desesi muñcāpesi	kāretha desetha muñcāpetha	kāremi desemi muñcāpemi	kārema desema muñcāpema
Middle:	desayate	desayante	desayase	desayavhe	deseye	desayamhe

the 7th conjugation and the causative often look alike as they both can take the suffix *e*

in the causative the agent is in the nominative

the person through whom the action is done is accusative or instrumental

Imperative (pañcamī)
do, please do, should do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karotu gacchatu desetu	karontu gacchantu desentu	karohi gaccha gacchāhi desehi	karotha gacchatha desetha	karomi gacchāmi desemi	karoma gacchāma desema
Middle:	kurutaṃ gacchataṃ desetaṃ	karontaṃ gacchantāṃ desayantaṃ	karassu gacchassu desayassu	karuvho gacchavho desaya vhe	kare gacche desaye	kuromase gacchāmase desayamhe

Aorist (ajjatanī)
he did, he has done, all past actions

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√kar	(a)kari akāsi	(a)kariṃsu akaṃsu akāsumi	(a)kari akāsi	(a)karittha akattha	(a)kariṃ akāsiṃ	~ akamha
√gam	gacchi agami	gañchum agamisum	gacchi agami	gacchittha agamittha	gacchiṃ agamim	gacchimha agamimsu
√dis	desesi	desesum	desesi	desittha	desesiṃ	desimha
√vac	avoca avaca	avocum avacum	avoca avaca	avocuttha avacuttha	avocum avacum	avocumha avacumha

aorists sometimes show the augment *a-* before the root

Future (bhavissanti)
he will do, he can do, he must do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karissati gamissati lacchati dakkhati	karissantī gamissantī lacchantī dakkhantī	karissasi gamissasi lacchasi dakkhasi	karissatha gamissatha lacchatha dakkhatha	karissāmi gamissāmi lacchāmi dakkhāmi	karissāma gamissāma lacchāma dakkhāma
Middle:	gamissate	gamissantē	gamissase	gamissa vhe	gamissam	gamissāmhe

Optative (sattamī)
he may do, he could do, he would do, he should do, he might do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	kare gacche gaccheyya gaccheyyāti	kareyyu gaccheyyu gaccheyyum	kare gacche gaccheyya gaccheyyāsi	kareyyātha gaccheyyātha gacchetha	kare gacche gaccheyyam gaccheyyāmi	kareyyāma gaccheyyāma gacchema gacchemu
Middle:	gacchetha karetha	gaccheraṃ kareraṃ	gacchetho karetho	gaccheyya vho kareyya vho	gaccheyyam kareyyam	gaccheyyāmhe gacchemase kareyyāmhe karemasa

Conditional (kālātipatti)

if he went

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	agamissa	agamissaṃsu	agamissa agamissi	agamissatha	agamissaṃ agamissāmi	agamissāma
Middle:	agamissatha	agamissimsu	agamisse	agamissavhe	agamissaṃ	agamissāmhase

Perfect (parokkhā)

he has said

few forms found in the Canon

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	āha	āhu āhaṃsu vidū vidum̐	āha	-ttha	-a	-mha
Middle:	-ttha	-re	-ttho	-vho	-i	-mhe

Imperfect (hīyattani)

he did

(not found in the Canon)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	-ā	-ū	-o	-ttha	-a, -aṃ	-mhā
Middle:	-ttha	-tthum̐	-se	-vham̐	-im̐	-mhase

Some Irregular Verb Forms

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√as (present)	atthi	santi	asi	attha	asmi, amhi	amha, amhā
√as (optative)	assa siyā	assu siyaṃsu, siyaṃ	assa siyā	assatha	assuṃ siyaṃ	assāma
√hū (aorist)	ahosi	ahesuṃ	ahosi	ahuvattha	ahosiṃ	ahuma
√hū (root aorist)	ahū ahud	ahum̐ ahū	ahu ahū	- - -	ahum̐	ahum̐
√vac (aorist)	avoca	avocuṃ	avoca	avocuttha avacuttha	avocaṃ	avocumha/ā
√dis (aorist)	addasā	addasaṃsu	addasā	addasatha	addasaṃ	addasāma
√gam (aorist)	agamāsi	agamaṃsu	agamā	agamittha	agamāsiṃah	agamamhā
√gam (root aorist)	aga agā	agu agū	aga agā	aguttha	agaṃ	agamhā
√su (aorist)	assosi	assosuṃ	assosi	assutha	assosiṃ	assumha
√labh (aorist)	alatttha	alattthum̐	alatttha	- - -	alatttham̐	alattthamha/ā

Indeclineables

Absolutive (Gerund) (pubbakiriya, tvādiyantapada)

having done, after doing, action precedes main verb

indeclinable past participle stem + tvā, itvā or ya (assimilated)

the verbs are infinite and are always subservient to the main finite verb in the sentence

examples:

...uṭṭhāyāsanā Bhagavantam abhivādetvā, pakkāmi.

...having risen from the seat and worshipped the Fortunate One, he left.

...yānā paccorohitvā pattiko va ārāmaṃ pāvisi.

...after descending from the vehicle he entered the park by foot.

Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā

It is as though having cut off an old bond

anuvicca viññū garahanti

wise people investigate and blame (him)

Infinitive (tumanta, indeclinable)

formed strong root or present stem + tum, itum, tave

e.g. to make, to do

examples:

kathaṃ me ajja kātave?

how to make it for me today?

Buddhānaṃ Sāsanaṃ manasi kātum

to give (lit: to make) thought to the Buddha's Dispensation

icchāmaṃ, Tāta, janapadaṃ gantum

I desire, Dear to go to the country

pañhe pucchitum abhikaṅkhamāno

longing to ask questions

bhikkhaṃ icchāmi dātave

I desire to give alms-food

Participles

Past Participle (missakiriya) remembered, conquered, heard

formed from root with suffix -ta or -ita or -na

Examples:		
root	suffix	form
<i>formed with -ta</i>		
√sar (remembers)	+ -ta	sata, paṭissata
√ji (conquers)	"	jita, parājita
√su (hears)	"	suta
√bhū (is)	"	bhūta
√sudh (purifies)	"	suddha
√labh (receives)	"	laddha
√dis (sees)	"	diṭṭha
√kam (moves)	"	kanta
<i>with some the end nasal drops</i>		
√gam (goes)	+ -ta	gata
√nam (bends)	"	nata
√han (kills)	"	hata
<i>formed with -ita</i>		
√vid (knows)	+ -ita	vidita
√gah (takes)	"	gahita
√mud (rejoices)	"	mudita
√yāca (requests)	"	yācita
√nanda (rejoices)	"	nandita
<i>formed with -na</i>		
√chad (covers)	+ -na	channa
√chid (cuts)	"	chinna
√tar (crosses)	"	tiṇṇa
√pur (fills)	"	puṇṇa

decline like nouns, but all can be used like adjectives

e.g. bhāsitaṃ = what was said, also means a speech, a saying

Past Participle Active

having eaten, being one who has eaten

root + tāvim or tavant(u), declined like adjectives (very few verbs use this form)

examples:

gahapatissa bhuttavissa

the householder *who has eaten*

sutavā ariyasāvako

the noble disciple *who is learned*

bhikkhū ... vusitavanto katakaraṇīyā

monastics ... *who have lived correctly*, having done what has to be done

Future Passive Participle (gerundive) (kicca)

what should/must/could be done

used like adjectives qualifying nouns which they agree with

root + tabba or anīya or ya (assimilated)

examples:

bhikkhunā kammaṃ kātabbaṃ hoti

this is the deed that *should be done* by the monk

vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ...

accomplished is the spiritual life, done is *what ought to be done*

akiccaṃ karonto kiccaṃ aparādhento

doing what *should not be done* and failing to do *what should be done*

nirālayena piṇḍāya gantabbaṃ

he should go on almsround free from attachment

Present Participle (missakiriya)*present stem + nta or māna, declined like adjectives*

	Masculine			
	nt/nta forms		māna forms	
Nominative:	gacchaṃ gacchanto	gacchantā gacchante	gacchamāno	gacchamānā
Accusative:	gacchantam	gacchante	gacchamānaṃ	gacchamāne
Instrumental:	gacchatā gacchatena	gacchantehi gacchantebhi	gacchamānena	gacchamānehi
Dative:	gacchato	gacchatam gacchantānaṃ	gacchamānāya gacchamānassa	gacchamānaṃ
Ablative:	gacchatā gacchatamhā	gacchantehi gacchantebhi	gacchamānā gacchamānamhā gacchamānasmā gacchamanto	gacchamānehi
Genitive:	gacchato	gacchatam gacchantānaṃ	gacchamānāya gacchamānassa	gacchamānaṃ
Locative:	gacchati gacchante gacchantamhi gacchantasmim	gacchantesu	gacchamāne gacchamānasmim	gacchamānesu

	Feminine			
	ī forms		ā forms	
Nominative:	gacchantī	gacchantī gacchantiyo	gacchamānā	gacchamānā gacchamānāyo
Accusative:	gacchantim	gacchantī gacchantiyo	gacchamānaṃ	gacchamānā gacchamānāyo
Instrumental:	gacchatiyā	gacchantīhi gacchantībhi	gacchamānāya	gacchamānāhi gacchamānābhi
Dative:	gacchatiyā	gacchantīnaṃ	gacchamānāya	gacchamānaṃ
Ablative:	gacchatiyā	gacchantīhi gacchantībhi	gacchamānāya	gacchamānehi gacchamānābhi gacchamānohi gacchamānobhi
Genitive:	gacchatiyā	gacchantīnaṃ	gacchamānāya	gacchamānaṃ
Locative:	gacchatiyā gacchatiyaṃ	gacchantīsu	gacchamānāya gacchamānāyaṃ	gacchamānāsu

	Neuter			
	nt/nta forms		māna forms	
Nominative:	gacchaṃ	gacchantā gacchantāni	gacchamānaṃ	gacchamānāni
Accusative:	gacchantam	gacchante gacchantāni	gacchamānaṃ	gacchamānāni
	<i>rest as masculine</i>			

Special Verb Formations

Intensive does something repeatedly

(root redoubled + normal endings)

e.g. walks up and down

examples:

pāsādapacchāyāyaṃ abbhokāse caṅkamati

he walks up and down in the open air on the east of the palace

tesaṃ lālappitaṃ sutvā

having heard them conversing excitedly

sikkhāya kaṅkhati vicikicchati

he doubts and he thinks and thinks about the training

athāparaṃ parivīmaṃsamāno parivīmaṃsati

then, after he has thoroughly investigated

Desiderative (tumicchatta)

(root redoubled + sa + normal endings)

e.g. desires to hear

examples:

Dhamme desiyamāne sussūsati

desiring to listen to the teaching of the Dhamma

khamo hoti sītassa uṇhassa jighacchāya pipāsāya

He is one who bears up with cold, heat, desire to eat, desire to drink

Denominative (dhāturūpakasadda)

noun used as root, and formed according to 7th conjugation
e.g. smokes

examples:

kathañ-ca, bhikkhave, bhikkhu *dhūpāyati*? (from **dhūpa**, smoke)

And how, monastics, does a monastic smoke?

kiṃ kīḷamānaṃ *saddāyati*? (from **sadda**, sound, noise)

Why is he shouting while playing?

Dhammaṃ *suddhaṃ piyāyati* (from **piya**, dear)

he holds dear the pure Dhamma

Nouns

Nouns are normally declined on the stem form of the word, with the endings changing to match their role or function in the sentence. There are three basic sets of declension in Pali: the masculine (including, with small variations, the neuter), the feminine and the pronominal.

The masculine is the most common, but as it will also take some pronominal endings they are often found, and become more common in the later language. There is also a tendency for all words to follow the masculine declension in the later language, so that neuters and occasionally feminines are found declined with masculine endings.

The masculine nominative is more irregular than the oblique forms, and needs to be learned; but most variations in the oblique cases can be inferred:

if the stem ends not in *-a* but *-i*, or *-u* then replace the endings below like this:

-a with *-i*, *-u*; *-ā* and *-e* with *-ī*, *-ū* to make the declension.

There are a number of masculine forms which do not follow these paradigms, and those need to be learned separately; these include masculine forms ending in *-vanta*, like *Bhagavanta*) and *-an* (*attan*), which behave unexpectedly in the stem; and *Satthā*, which has somewhat different endings.

Below I give the abstract paradigms of the most frequent forms, followed by illustrative examples. Again these are not complete, but must be supplemented by more detailed works, like Navapadamañjarī (from which most of this section is drawn).

Paradigms

Masculine

Case	Singular	Plural
Nominative	stem + o	stem + ā
Vocative	stem + a, ā	stem + ā
Accusative	stem + am̐	stem + e
Instrumental	stem + ena	stem + ehi, ebhi
Dative	stem + āya, assa	stem + ānam̐
Ablative	stem + ā, ato stem + asmā, amhā (pron.)	stem + ehi, ebhi
Genitive	stem + assa	stem + ānam̐
Locative	stem + e stem + asmiṁ, amhi (pron.)	stem + esu

Masculine Forms of the Pronoun

Case	Singular	Plural
Nominative	stem + o	stem + e
Accusative	stem + am̐	stem + e
Instrumental	stem + ena	stem + ehi, ebhi
Dative	stem + assa	stem + esam̐, esānam̐
Ablative	stem + asmā, amhā	stem + ehi, ebhi
Genitive	stem + assa	stem + esam̐, esānam̐
Locative	stem + asmiṁ, amhi	stem + esu

Neuter

only differs in the Nominative, Vocative and Accusative forms

Case	Singular	Plural
Nominative	stem + am̐	stem + ā, āni
Vocative	stem + a, ā	stem + ā, āni
Accusative	stem + am̐	stem + e, āni
	<i>rest as masculine</i>	

As with the masculine, the feminine nominative is more irregular than the oblique forms, and needs to be learned; the variations in the oblique cases can be inferred:

if the stem ends not in *-ā* but *-i*, *-ī*, or *-u*, *-ū* then replace the endings below like this:
-a with *-i*, *-u*; *-ā* and *-e* with *-ī*, *-ū* to make the declension.

Feminine

Case	Singular	Plural
Nominative	stem + ā	stem + ā, āyo
Vocative	stem + e, i	stem + ā, āyo
Accusative	stem + aṃ	stem + ā, āyo
Instrumental	stem + āya	stem + āhi, ābhi
Dative	stem + āya	stem + ānaṃ
Ablative	stem + āya	stem + āhi, ābhi
Genitive	stem + āya	stem + ānaṃ
Locative	stem + āya, āyaṃ	stem + āsu

Feminine Forms of the Pronoun

Case	Singular	Plural
Nominative	sā	stem + ā, āyo
Accusative	stem + aṃ	stem + ā, āyo
Instrumental	stem + āya	stem + āhi, ābhi
Dative	stem + āya, assā, issā, issāya	stem + āsaṃ, āsānaṃ
Ablative	stem + āya	stem + āhi, ābhi
Genitive	stem + āya, assā, issā, issāya	stem + āsaṃ, āsānaṃ
Locative	stem + āyaṃ, assaṃ, āsaṃ, issaṃ	stem + āsu

Examples

Masculine, Buddha

Case	Singular	Plural
Nominative	Buddho	Buddhā
Vocative	Buddha, Buddhā	Buddhā
Accusative	Buddham	Buddhe
Instrumental	Buddhena, Buddhā	Buddhehi, Buddhebhi
Dative	Buddhassa, Buddhāya	Buddhānaṃ
Ablative	Buddhā, Buddhato, Buddhasmā, Buddhamhā	Buddhehi, Buddhebhi
Genitive	Buddhassa	Buddhānaṃ
Locative	Buddhe, Buddhasmiṃ, Buddhamhi	Buddhesu

Masculine, Bhagavā

Case	Singular	Plural
Nominative	Bhagavā	Bhagavanto, Bhagavantā
Vocative	Bhagava, Bhagavaṃ	Bhagavanto, Bhagavantā
Accusative	Bhagavantam	Bhagavante
Instrumental	Bhagavatā, Bhagavatenā	Bhagavantehi, Bhagavantebhi
Dative	Bhagavato, Bhagavatassa	Bhagavantānaṃ
Ablative	Bhagavatā, Bhagavatenā, Bhagavasmā, Bhagavatamhā	Bhagavantehi, Bhagavantebhi
Genitive	Bhagavato, Bhagavatassa	Bhagavantehi, Bhagavantebhi
Locative	Bhagavati, Bhagavante, Bhagavatasmīṃ, Bhagavatamhi	Bhagavantesu

Masculine, Satthā

Case	Singular	Plural
Nominative	Satthā	Satthāro
Vocative	Sattha, Satthā	Satthāro
Accusative	Satthāraṃ	Satthāro, Satthāre
Instrumental	Sattharā, Satthārā, Satthunā	Satthārehi, Satthārebhi, Satthūbhi, Satthūbhi
Dative	Satthu, Satthuno, Satthussa	Satthānaṃ, Satthārānaṃ
Ablative	Satthārā	Satthārehi, Satthārebhi, Satthūbhi, Satthūbhi
Genitive	Satthu, Satthuno, Satthussa	Satthānaṃ, Satthārānaṃ
Locative	Satthari	Sattharesu, Satthāresu, Satthusu, Satthūsu

Masculine, muni

Case	Singular	Plural
Nominative	muni	munayo, munī, munino
Vocative	muni	munayo, munī
Accusative	munim	munayo, munī
Instrumental	muninā	munīhi, munībhi
Dative	munino, munissa	munīnaṃ
Ablative	muninā, munito, munismā, munimhā	munīhi, munībhi
Genitive	munino, munissa	munīnaṃ
Locative	munismim, munimhi	munīsu

Masculine, bhikkhu

Case	Singular	Plural
Nominative	bhikkhu	bhikkhū, bhikkhavo
Vocative	bhikkhu	bhikkhū, bhikkhavo, bhikkhave
Accusative	bhikkhum	bhikkhū, bhikkhavo
Instrumental	bhikkhunā	bhikkhūhi, bhikkhūbhi
Dative	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Ablative	bhikkhunā, bhikkhuto, bhikkhusmā, bhikkhumhā	bhikkhūhi, bhikkhūbhi
Genitive	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Locative	bhikkhusmim, bhikkhumhi	bhikkhūsu

Masculine, atta(n)

Case	Singular	Plural
Nominative	attā	attāno
Vocative	atta, attā	attāno
Accusative	attaṃ, attānaṃ	attāno
Instrumental	attanā, attena	attehi, attebhi
Dative	attano, attassa	attānaṃ
Ablative	attā, attato	attehi, attebhi
Genitive	attano, attassa	attānaṃ
Locative	attani	attesu

Feminine, kaññā

Case	Singular	Plural
Nominative	kaññā	kaññā, kaññāyo
Vocative	kaññe, kaññi	kaññā, kaññāyo
Accusative	kaññam	kaññā, kaññāyo
Instrumental	kaññāya	kaññāhi, kaññābhi
Dative	kaññāya	kaññānam
Ablative	kaññāya	kaññāhi, kaññābhi
Genitive	kaññāya	kaññānam
Locative	kaññāya, kaññāyam	kaññāsu

Feminine, ratti

Case	Singular	Plural
Nominative	ratti	rattī, rattiyo
Vocative	ratti	rattī, rattiyo
Accusative	rattim	rattī, rattiyo
Instrumental	rattiyā	rattīhi, rattībhi
Dative	rattiyā	rattīnam
Ablative	rattiyā	rattīhi, rattībhi
Genitive	rattiyā	rattīnam
Locative	rattiyā, rattiyam	rattīsu

Neuter, citta

Case	Singular	Plural
Nominative	cittam	cittā, cittāni
Vocative	citta, cittā	cittā, cittāni
Accusative	cittam	citte, cittāni
	<i>rest as masculine</i>	

Masculine Forms of the Pronoun

Case	Singular	Plural
Nominative	so (yo, ko, sabbo)	te (ye, ke, sabbe)
Accusative	taṃ	te
Instrumental	tena	tehi, tebhi
Dative	tassa	tesaṃ, tesānaṃ
Ablative	tasmā, tamhā	tehi, tebhi
Genitive	tassa	tesaṃ, tesānaṃ
Locative	tasmim, tamhi	tesu

Feminine Forms of the Pronoun, tā

Case	Singular	Plural
Nominative	sā (yā, kā, sabbā, etc.)	tā tāyo (yā, kā, sabbā) (yāyo, kāyo, sabbāyo, etc.)
Accusative	taṃ	tā tāyo
Instrumental	tāya	tāhi, tābhi
Dative	tāya, tassā, tissā, tissāya	tāsaṃ, tāsānaṃ
Ablative	tāya	tāhi, tābhi
Genitive	tāya, tassā, tissā, tissāya	tāsaṃ, tāsānaṃ
Locative	tāyaṃ, tassaṃ, tāsaṃ, tissam	tāsu

Neuter Forms of the Pronoun, taṃ

Case	Singular	Plural
Nominative	taṃ (yaṃ, kaṃ, sabbaṃ, etc.)	te, tāni (ye, ke, sabbe) (yāni, kāni, sabbāni, etc.)
Accusative	taṃ	te, tāni
	<i>rest as masculine</i>	

Masculine Forms of the (Demonstrative) Pronoun, a, ima

Case	Singular	Plural
Nominative	ayaṃ	ime
Accusative	imaṃ	ime
Instrumental	iminā, anena	ehi, ebhi, imehi, imebhi
Dative	imesaṃ	esaṃ, esānaṃ, imesaṃ, imesānaṃ
Ablative	imasmā, asmā, imamhā	ehi, ebhi, imehi, imebhi
Genitive	imassa, assa	imesaṃ, imesānaṃ
Locative	asmiṃ, imasmiṃ, imamhi	esu, imesu

Genderless Pronouns, amha

Case	Singular	Plural
Nominative	ahaṃ	mayam, amhe
Accusative	maṃ mamaṃ	amhe, asme, amhākaṃ, asmākaṃ
Instrumental	mayā	amhehi, ambhehi
Dative	mama, mayham, mamaṃ, amham	amhākaṃ, asmākaṃ, amham
Ablative	mayā	amhehi, ambhehi
Genitive	mama, mayham, mamaṃ, amham	amhākaṃ, asmākaṃ, amham
Locative	mayi	amhesu

Forms of the Pronoun, eka (plural)

Case	Masculine	Feminine	Neuter
Nominative	eke	ekā, ekāyo	ekāni
Accusative	eke	ekā, ekāyo	ekāni
Instrumental	ekehi, ekebhi	ekāhi, ekābhi	ekehi, ekebhi
Dative	ekesaṃ, ekasānaṃ	ekāsaṃ, ekāsānaṃ	ekesaṃ, ekasānaṃ
Ablative	ekehi, ekebhi	ekāhi, ekābhi	ekehi, ekebhi
Genitive	ekesaṃ, ekasānaṃ	ekāsaṃ, ekāsānaṃ	ekesaṃ, ekasānaṃ
Locative	ekesu	ekāsu	ekesu

Forms of the Pronoun, eka (singular)

Case	Masculine	Feminine	Neuter
Nominative	eko	ekā	ekaṃ
Accusative	ekaṃ	ekaṃ	ekaṃ
Instrumental	ekena	ekāya	ekena
Dative	ekassa	ekāya, ekassā	ekassa
Ablative	ekasmā, ekamhā	ekāya	ekasmā, ekamhā
Genitive	ekassa	ekāya, ekassā	ekassa
Locative	ekasmim, ekamhi	ekāyam, ekassam	ekasmim, ekamhi

Forms of the Pronoun, dvi (plural)

Case	3 genders
Nominative	dve, duve
Accusative	dve, duve
Instrumental	dvihi, dvibhi
Dative	dvinnam, duvinnam
Ablative	dvihi, dvibhi
Genitive	dvinnam, duvinnam
Locative	dvīsu

Forms of the Pronoun, ti (plural)

Case	Masculine	Feminine	Neuter
Nominative	tayo	tisso	tīni
Accusative	tayo	tisso	tīni
Instrumental	tīhi, tībhi	tīhi tībhi	tīhi tībhi
Dative	tiṇṇam, tiṇṇānam	tissannam	tiṇṇam tiṇṇānam
Ablative	tīhi, tībhi	tīhi tībhi	tīhi tībhi
Genitive	tiṇṇam, tiṇṇānam	tissannam	tiṇṇam tiṇṇānam
Locative	tīsu	tīsu	tīsu

Forms of the Pronoun, catu (plural)

Case	Masculine	Feminine	Neuter
Nominative	cattāro, caturo	cattasso	cattāri
Accusative	cattāro, caturo	cattasso	cattāri
Instrumental	catūhi, catūbhi	catūhi, catūbhi	catūhi catūbhi
Dative	catunnaṁ	catassannaṁ	catunnaṁ
Ablative	catūhi, catūbhi	catūhi, catūbhi	catūhi catūbhi
Genitive	catunnaṁ	catassannaṁ	catunnaṁ
Locative	catusu	catusu	catusu

Forms of the Pronoun, pañca - dasa

Case	all three genders
Nominative	pañca
Accusative	pañca
Instrumental	pañcahi
Dative	pañcannaṁ
Ablative	pañcahi
Genitive	pañcannaṁ
Locative	pañcasu

Noun Syntax

Nominative

subject, adnominal, list, destination

subject or actor in a sentence:

Tena samayena Bhagavā Uruvelāyaṃ viharati

At that time *the Fortunate One* was dwelling near Uruvelā

with passive verbs:

Samaṇo pi tattha na upalabbhati

There a (true) *ascetic* is not found

in apposition:

Atha Rājā Bimbisāro taṃ sutvā ... Bhagavantam-evam-āha

Then *King* Bimbisāra, after hearing that ... said this to the Fortunate One

predicate:

Sambuddho paṭijānāsi?

Do you claim to be *Sambuddha*?

adjectives must be in agreement:

Dīgho bālānaṃ saṃsāro

Long is the round of births and deaths for fools

with ti and iti:

Nigrodho ti akā nāmaṃ

She gave the name *Nigrodha*

titles:

Dighanikāyo; Mahāparinibbānasuttaṃ

The Long Collection; The Discourse about the Great Emancipation

lists:

Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto, etc.

That is to say: *right view, right thought, right speech, right action, etc.*

idiomatic usage:

Atha kho Tapussabhallikā vāṇijā ... yena Bhagavā tenupasaṅkamimsu

Then where *the Fortunate One* was ... the merchants Tapussa and Bhallika approached

Vocative

*the vocative is the only case that isn't modified
by its relation to other words*

usually used alone:

Kathaṃ bhāvitā ca bhikkhave ānāpānasati?

And how, *monastics*, is mindfulness while breathing developed?

more than one vocative used:

Ayaṃ kho, āvuso Visākha, sakkāyasamudayo vutto Bhagavatā ti

This, *friend Visākha*, is said to be the arising of embodiment by the Fortunate One

Accusative

object, destination

object of the verb:

Ahaṃ Dhammaṃ desemi

I teach the *Dhamma*

appekacce maṃ paccuggantvā, pattacīvaraṃ paṭiggaheṣuṃ

and after coming out to meet *me*, some took my *bowl and robe*

Odahatha sotāṃ Amatam-adhigataṃ aham-anusāsāmi

Lend *an ear* I will instruct you about *the attainment of the Deathless*

Bhagavato pāde sirasā vandati

Worships the Fortunate One's *feet* with his head

internal object of cognate verb:

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi

on that occasion uttered this *exalted utterance*

dukkhaṃ vā vedanaṃ vediyamāno

or, when experiencing *an unpleasant feeling*

location or destination:

Sāvatthiṃ piṇḍāya pāvisi

Was entering *Sāvatthī* for alms

Hurāhuraṃ dhāvati bhantacitto

The unsteady mind runs *here and there*

dative-like use:

Ekam samayaṃ Bhagavā Rājagahe viharati

At one time the Fortunate One was living near Rājagaha

Agentive Instrumental

the actor with passive and causative verbs

passive:

Tathāgatena evaṃ oḷārike nimitte kayiramāne

Despite such a gross hint being made *by the Realised One*

Cundena Kammāraputtana kammaṃ upacitaṃ

A (good) deed has been accumulated *by Cunda the Smith*

causative:

Ye na kāhanti ovādaṃ narā Buddhena desitaṃ

Those people who do not follow the advice given *by the Buddha*

Bhāradvājena pattassa gahitattā

The bowl was grabbed *by Bhāradvāja*

Associative Instrumental

with, association or means

association:

Yācitvā so pi Rājānaṃ Uparājena pabbaji

After asking (permission) from the King went forth *with the Prince*

Bhadrena yobbanena samannāgato

Endowed *with auspicious youthfulness*

saha, saddhiṃ:

Mahatā Bhikkhusaṅghena saddhiṃ

Together *with a great Community of monks*

means:

Adhivāsesi Bhagavā tuṇhībhāvena

The Fortunate One consented *by maintaining silence*

Sukhañ-ca kāyena paṭisaṃvedeti

experiencing happiness *through the body*

possessive (adnominal):

Ye suppayuttā manasā daḷhena ... Gotamasāsanamhi

Those who *have firm minds* that are devoted to ... Gotama's teaching

time:

Tena samayena Buddhho Bhagavā Verañjāyaṃ viharati

At one time the Awakened One, the Fortunate One was dwelling near Verañjā

ablative-like:

Atipaṇḍitena puttena, manamhi upakūḷito

Through my son Superwise, I am well-nigh roasted

Dative

destination, possession

opposite of ablative

destination:

Bhikkhūnaṃ Dhammiṃ katham karoti

He spoke frequently to the monastics about the Teaching

possession (adnominal):

Tassa Rañño duve puttā āsum sodariyā pi vā

To that King there were two sons of the same mother

Pūṭimanassa kāyo pi passambhati

For one with a joyful mind the body is tranquil

cause, reason:

Sāvatthiṃ piṇḍāya pāvīsi

Entered Sāvatthī for alms

infinitive-like:

Devatā sannipatitā Tathāgataṃ dassanāya

The gods have assembled to see the Realised One

Ablative

from, origin, cause

opposite of dative

starting point:

Darito pabbatāto vā, rukkhato patito naro

Whether that man has fallen from a cleft, a mountain, or a tree

Asmā lokā param lokam, evam pecca na socati

After passing from this world to the next world

Ito tiṇṇaṃ māsānaṃ accayena

After three months have passed from now

separation:

Sammad-eva agārasmā anagāriyaṃ pabbajanti

They rightly go forth from the home to the homeless life

Vivekamhā cāvetukāmo

Desiring to drive her *out of seclusion*

causal:

Catunnaṃ dhammānaṃ ananubodhā appaṭivedhā

Because of a lack of understanding and a lack of penetration of four things

Kasmā kampati bhūmī? ti

Why does the earth tremble?

comparison:

Na santhavasmā paramatthi seyyo ... Sappurisenā

Nothing is better *than intimacy* ... with a Good Person

Genitive

possession, therefore adnominal

possession:

Rammakassa brāhmaṇassa assamo

The brāhmaṇa Rammaka's hermitage

Bhikkhūnaṃ pattesu pakkhipiṃsu

He dropped it in *the monks' bowls*

Paññā narānaṃ ratanaṃ

Wisdom is the *people's* treasure

mastery:

Bhikkhuno araddhaviriyassa uppajjati

For a monk who has undertaken energy

Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ

The acquisition of *wisdom* is good, the non-doing of *wicked things* is good

Kusalānaṃ dhammānaṃ upasampadāya

The undertaking of *wholesome things*

Yaṃ yaṃ cajati kāmānaṃ

The giving up of *whatever desires* there are

Yakkhānaṃ ādhipati, Kuvero, iti nāma so

He is the master of *the yakkhas*, Kuvera, such is his name

position:

uttaram Nagarassa haritvā

after carrying it to the North *of the City*

genitive absolute:

Bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ

As the Fortunate One gave *advice and instruction* with a talk about Dhamma

Locative

position, relation, aim

place:

Sāvatthiyā piṇḍāya caritvā

After walking for alms *in Sāvatthī*

Dhammesu dhammānupassī viharati

Dwells contemplating (the nature of) things *in (various) things*

participation:

Saraṇesu ca Sīlesu ṭhapesi samahājanaṃ

He established the multitude *in the Refuges and the Precepts*

time:

Yasmiṃ samaye uppajjanti saññā

At *which time* perception arose

instrumental-like:

Sabbesu dhammesu anūpalitto

Undefined *in regard to (or, by) all things*

absolute:

Atha Jeṭṭhamūlamāse, sassesu milāyantesu

Then in the month of Jeṭṭha, *when the crops were withering away*